

PRABUDDHA BHARATA.

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ANGELS UNAWARES

I.

One bending low with load —of life
That meant no joy, but suffering harsh and hard,—
And wending on his way through dark and dismal paths,
Without a flash of light from brain or heart
To give a moment's cheer,—till the line
That marks out pain from pleasure, death from life
And good from what is evil, was well nigh wiped from
sight,—

Saw, one blessed night, a faint but beautiful ray of light
Descend to him. He knew not what or wherefrom,
But called it God and worshipped.

Hope, an utter stranger, came to him, and spread
Through all his parts, and life to him meant more
Than he could ever dream, and covered all he knew,
Nay, peeped beyond his world. The Sages
Winked, and smiled, and called it "superstition."
But he did feel its power and peace
And gently answered back

"O Blessed Superstition !"

VIVEKANANDA.

SANYASA AND BRAHMACHARYA. *

Sanyasa is the renunciation of all selfish motives and desires. Before I explain what Sanyasa is, I should speak to you about Brahmacharya; for unless the latter is realised, no Sanyasa or renunciation is possible. The observance of Brahmacharya requires strict regulations of one's diet, habits and thoughts. Of all the injunctions prescribed for this stage, the greatest stress is laid by the shastras upon the complete mastery of the sexual instinct. Nothing should be sensed or acted by the aspirant which might directly or otherwise tend to arouse the animal in him or her. In this way one is directed to bring one's mind under full control. He who is not a slave to his senses and mind, but on the contrary has made them his slaves is a true Brahmacharin. All the Religions of the world preach this Brahmacharya and Sanyasa, both of which have one and the same end in view, viz., to lift the mind up from all sensual concerns towards God. When the mind reaches God it enjoys divine bliss.

This lifting up of the mind can be brought about either by worshipping God with form or without form. Those who are devoted to God with form know him as their nearest and dearest; they enjoy his company all the moments of their lives. They play with him, they live and move in him. Those who worship the formless God also enjoy him intensely, realising him as the all pervading one; and thus they also live and move in him. The enjoyments of both these devotees are same in their intensity, inasmuch as both are supersensuous.

Unless a man rises above the allurements of his senses he can never be a devotee. So a devotee's mind is far away from all worldly desires. He does not much care for his family, friends or relatives; no duties bind him to any one of them, for his mind entirely rests in and with God every moment of his life. And when he looks towards the world any time he does not see the world of men, but rather the world of

* This lecture was delivered at the "Young Men's Hindu Association" Madras, in 1897 by Swami Subodhananda.

gods, for all men, women, animals, houses, trees, sky and earth, all appear to him to be filled with divinity. Let me illustrate this by narrating to you the life of a saint, for the lives of such persons are the living and concrete examples of what I have just now said. The study of such lives are more beneficial to us than the knowledge of the abstract truths themselves; for the former clearly show to us the path which we should follow in the journey of our life.

महाजनी येन गतः स पन्थाः ।

What a great man traced out is the true path. They, as Long fellow says, 'Leave foot prints on the sands of time,'

"Foot prints that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

When the great saint and prophet Sri Chaitanya of Nadia was travelling in Deccan he became the guest of a pious and wealthy Maharatta Brahman. This Brahman had an only child named Gopal Bhatta whom he loved very fondly. As he was a very pious man he spent most of his time in worshipping his Ishta and chanting the praises of God. He never turned out any guest from his doors and his chief pleasure lay in receiving Sadhus and Sanyasins as his guests, feeding them sumptuously, supplying them with clothes and hearing from them instructive lectures to edify himself. But his boy Gopal had a higher motive. He was not satisfied only to hear lectures from Sadhus or worship the *image* of God, he wanted to see the *real* God. With this end in view he always wanted to go to a solitary place and there devote his whole time in communion with his beloved. So when Sri Chaitanya was his father's guest the boy was struck with the intense devotion of the Prophet, whose eyes were like two streams flowing in tears of love. He wished to be like him, to live alone and travel from place to place as a Sanyasin or a Sadhu, supporting himself by begging alms. Sri Chaitanya too seeing the goodness, purity, sim-

plicity and devotion of the boy was very much attracted to him, so much so, that he praised the child before his father saying, "This your boy will be a great devotee hereafter." When Sri Chaitanya went away the boy's heart followed him; but he could not make out how to carry his desire into action, as his father's fondness towards him proved a great barrier. However, one day he told his father about his intention and the father fearing lest his child should leave him secretly and betake himself to a foreign land, kept a constant watch over him, without his knowledge. But where there is a will there is a way. One midnight when all were asleep, when even the guards that were especially employed to keep strict watch over him were in deep slumber, Gopal left his home and avoiding the highway took the forest path to evade detection. He had nothing with him besides the cloth which he had on. After travelling a whole day he was overpowered with hunger and being still a boy began to weep and pray to his God. A little while after, he saw an old man coming towards him, who asked why he was weeping; upon which the boy said that he was hungry and the old man immediately gave him some food to eat, caressed him and told him that as his way also lay through the forest, he would be his fellow traveller and that the forest was a very big one and it would take them several days to cross it. The boy was very grateful at this and what was more, whenever he felt hungry he was sure to find some good food and sweet words from the old man. One day he asked the old man who he was and why was he taking so much care of him. The old man at once gave out that he was the very same individual whom he had been seeking after. At this the boy replied: "He whom I seek is not old like yourself but very young and beautiful with a flute in his hand and a peacock's feather on his head. How can I believe that you are He, my own dear beloved Sri Krishna? To his utter surprise and transport the old man was at once transformed into the most lovely youth in the world and stood smiling before him as Sri Krishna himself. Who can describe the ecstasy which Gopal was in at the time? After a while when his transport had abated a little Sri Krishna pointed out to him a very easy way out of the

jungle and vanished on the spot promising to meet him again in Sri Brindaban, filling the boy's mind with love and joy. It is needless to mention that a few months after Gopal reached Sri Brindaban and there spent his whole life in ecstatic communion with his beloved Sri Krishna. Now after studying the life of Gopal Bhatta we can clearly see that he became a man-god only because he had a strong faith and an insuperable determination in him. Simple faith and strong will are the two things necessary for the making of a true man. Our Master used to say that if we wanted to pass a thread through the eye of a needle all the scattered fibres of the thread should be brought to a point and then alone we could make it go through the needle, otherwise if the fibres were allowed to point to all directions they would prevent the thread from passing through the eye; similarly if we wanted to lift our mind up towards God, we must have to bring it back from all external things and concentrate it into one point. But how to concentrate the scattered mind?—The mind which has been distributed to wife and children, to the attainment of name and fame and to the pursuit of all sorts of sensual pleasures? This can be effected by faith in God or in one's own Guru.

Gopal Bhatta had a great faith in Sri Krishna and therefore it was easy for him to direct his love entirely to the most loving, kind, and beautiful shepherd boy of Sri Brindaban; even hunger and privation could not estrange his mind from the lotus feet of his Beloved. But such a faith is not ordinarily met with. Therefore for the generality of mankind faith in one's own Guru is necessary. If a man loves his Guru with his whole heart, obeys what the latter says, his mind being devoted to him, will naturally shun other attractions and thus get concentrated. This faith towards one's own Guru grows gradually in strength and so it is not advisable to lay it open to vulgar criticism when it is just sprouted; for so long as the plant had not grown up sufficiently it should be hedged in to be protected from being destroyed by the cattle. When there is a little quantity of water in a pool we should not disturb it violently for then it will get muddy and be unfit for drinking and we will have to return

home more thirsty than before. This our Master taught us. Therefore it is my earnest prayer to you all never to allow any indiscriminate questioning of your faith from outside, nor should you yourselves lay it bare to vulgar criticism. Faith is one's own; no one has any right to call it into question. Every man in this world has some faith or other, which to others may appear false. Let me assure you that no sincere faith can be productive of anything but what is really good. Let me repeat therefore, do not let yours or any other's faith be made a butt of unsympathetic and disrespectful questions; for doubt is death. The proverb says that faith is very near to Sri Krishna. Scepticism is far away from him. Adorn your mind with the good quality of humility, for unless you be meek and humble you can learn nothing. Our Master says that as rain water does not stand upon a high ground but always seeks the lower level, similarly those who are puffed up with vanity cannot retain any faith in them; for faith always seeks the hearts of the humble and the meek. So long there must be quarrel between different individuals and sects as long as they do not rise up to realise the highest truth. When truth shines, the darkness of ignorance and its crew of narrowness, bigotry and fanaticism which deluge the earth with murder and bloodshed, shall all vanish. "My God is true God, your God is false," is the talk of men groping in the darkness of ignorance. Once the late Mr. Keshubchunder Sen the leader of the Brahma Samaj asked our master: "Since there is only one God how is it that there are so many sects quarrelling with one another?" To which the Bhagavan replied: "You see, my dear boy, people always quarrel over their lands, properties and sundry other things of the world, saying : this land is mine, and that is thine, and, in this way divide this earth in various ways by drawing lines of demarcation to distinguish their respective properties; but no one ever quarrels about the open space that is above the earth, for that belongs to none, as there can be drawn no lines on it to mark out one's property from that of another; similarly when the mind of a man rises above all worldly concerns he can have no occasion for quarrel, for then he reaches a certain point which is the common goal of

all." When a man realises God he cannot quarrel, but when he is below the right mark, that is, when he is distant from God, is more or less given to quarrelling. Try to rise up to that height without quarrelling, although you may have many occasions for it and thus at last end all these disagreements by realising universal harmony and agreement which are only to be found in God, who is both within and without you. Let us hear what a great Bengali devotee of yore named Sri Ramaprasad had ever been singing sweetly to all people. This great devotee never sat down to compose his songs but when the feeling came he sang extempore most exquisitely beautiful songs redolent with the love celestial. These immortal songs are believed by many to have come from the Eternal Mother herself who sat enthroned in the bosom of her child Sri Ramaprasad and prompted him to sing. He sings: "Worship the mother, Oh my mind, in whatever way you like, never forgetting to remember the *mantram* which your spiritual father has given to you; know that you prostrate yourself before the holy Mother when you stretch yourself to rest; know yourself to be in deep meditation when you sleep; know that you offer oblation to the holy fire when you eat. Know that every sound you hear is the holy *mantram* of the mother for all the fifty letters of the alphabet are her different names. Sri Ramaprasad announces to all with great joy that the Mother Divine is in every being; and so, Oh my mind, when you walk in the streets know for certain that you are simply going round that Divine Mother." Here the song ends. Can such a man have any quarrel with any of his fellow brothers? Such a man is a true Sanyasin.

Once upon a time a dirty looking man entered the garden premises of the late Rani Rashmani at Dakshineswar, a village north of Calcutta. This spacious garden contains a very beautiful temple of Kali which covers a large area. The temple servants seeing the dirty and unclean man intruding into and polluting the temple-grounds gathered together to turn him out after giving him a good thrashing. But our Master, who lived in that garden, seeing the man, at once found him out to be a great Yogin, a real Sanyasin and so he told the men not to ill treat him. They obeyed him, but looking at the dirtiness of his exterior, they did not allow him to go into the temple. After a while, standing in front of the temple, the dirty Sadhu began to chant the praises of the Divine Mother so sweetly that he drew tears from

the eyes of all those who a few minutes ago wanted to beat him. Then, seeing a dog eating some remnants of food that were cast away, he went up to the dog, caressed him and spoke to him thus: "Why friend are you eating all alone? Won't you share your dish with me"?—and began to eat with the dog. As he was going away from the garden a good man went up to him and asked him with joined palms, "Oh master, kindly instruct me in the mystery of true knowledge." To which the Sadhu replied: "My boy, when you will not find any difference between the holy water of the Ganges and the filthy water of a sewer, then alone shall you be able to comprehend what true knowledge is." A true Sanyasin looks upon a saint and a sinner in the same light, for he finds the same God in both of them, only in different garbs. Such a one is called a perfect man. The characteristics of a perfect man are thus summed up by Bhagavan Sankaracharya:—

दिग्भ्ररी वापि च साम्भरी वा; तूग्भ्ररी चापि चिद्भ्ररस्थः

उन्मत्त वद्वापि च बाल वद्वा पिशाच वद्वापि चरत्यवन्याम् ।

The perfect man has sometimes a cloth on and sometimes none; sometimes he covers his nakedness with the bark of a tree, sometimes with the skin of an animal, sometimes he dresses himself purely with a garment of knowledge. He sometimes seems to be a mad man, some times a child, sometimes a dirty being, even like a pisacha. Thus he walks abroad in the world at large, free as the morning air and fresh as the dew drop; and proclaims peace and joy to all.

* * *

"Every volition and thought of man is inscribed on his brain, for volition and thoughts have their beginnings in the brain, whence they are conveyed to the bodily members, wherein they terminate. Whatever, therefore, is in the mind is in the brain, and from the brain in the body, according to the order of its parts. Thus a man writes his life in his physique, and thus the angels discover his autobiography in his structure."—*Swedenborg*.

EDITORIAL SECTION.

THE COMING MAN.

(*Concluded from Page 46.*).

As to the high state of mental culture attained by him, the following lines from Professor Max Muller's article in the Nineteenth Century, headed "A Real Mahatman," would bear far more interesting testimony than anything we could say:—"The late Ramakrishna Paramhansa was a far more interesting specimen of a Sanyasin. He seems to have been, not only a high-souled man, a real Mahatman, but a man of original thought. Indian literature is full of wise saws and sayings, and by merely quoting them a man may easily gain a reputation for profound wisdom. But it was not so with Ramakrishna. He seems to have deeply meditated on the world from his solitary retreat. Whether he was a man of extensive reading is difficult to say, but he was certainly thoroughly imbued with the spirit of the Vedanta Philosophy. His utterances which have been published, breathe the spirit of that philosophy; in fact are only intelligible as products of a Vedantic soil. And yet it is very curious to see how European thought, nay a certain European style, quite different from that of native thinkers, has found an entrance into the oracular sayings of this Indian saint.....But what is most interesting is the fact that it was the Mahatman who exercised the greatest influence on Kesab Chandra Sen during the last phase of his career. It was a surprise to many of Kesab Chandra's friends and admirers to observe the sudden change of the sober reformer into the mystic and ecstatic saint, that took place towards the end of his life. But although this later development of the New Dispensation, and more particularly the doctrine of the mother-hood of God, may have alienated many of Kesab Chandra Sen's European friends, it seems to have considerably increased his popularity with Hindu society. At all events we are now enabled to understand the

hidden influences which caused so sudden a change, and produced so marked a deviation in the career of the famous founder of the Brahmasamaj, which has sometimes been ascribed to the breakdown of an over-excited brain.

“ It is different with a man like Ramakrishna. He never moved in the world or was a man of the world, even in the sense in which Kesab Chandra Sen was. He seems from the very first to have practised that very severe kind of asceticism (Yoga) which is intended to produce trances (Samadhi) and ecstatic utterances. We cannot quite understand them, but in the case of our Mahatman we cannot doubt their reality and only stand by and wonder, particularly when so much that seems to us the outcome of a broken frame of body and an overwrought state of mind, contains nevertheless so much that is true and wise and beautiful..... The state of religious exaltation as here described has been witnessed again and again by serious observers of exceptional psychic states. It is in its essence something like our talking in sleep, only that with a mind saturated with religious thought and with the sublimest ideas of goodness and purity, the result is what we find in the case of Ramakrishna, no mere senseless hypnotic jabbering, but a spontaneous outburst of profound wisdom clothed in beautiful poetical language. His mind seems like a Kaleidoscope of pearls, diamonds, and sapphires, shaken together at random, but always producing precious thoughts in regular, beautiful outlines..... He declared that each form of worship was to him a living and most enthusiastic principle of personal religion; he showed, in fact, how it was possible to unify all the religions of the world by seeing only what is good in every one of them, and showing sincere reverence to every one who has suffered for the truth, for their faith in God, and for their love of men.”

The nature of the work he had before him and the lines on which he did it, have, no doubt become apparent to the reader by this time: the following extract from one of the Madras speeches of the Swami Vivekananda would perhaps set them forth in clearer

light. After summing up the works of Sankara and Chaitanya and comparing the respective lines followed by each, the Swamiji remarked :

The one had a great head, the other a large heart, and the time was ripe for one to be born the embodiment of this head and heart; the time was ripe for one to be born who in one body would have the brilliant intellect of Sankara and the wonderfully expansive, infinite heart of Chaitanya; one who would see in every sect the same spirit working, the same God, as well as see God in every being; one whose heart would weep for the poor, for the weak, for the outcast, for the down-trodden, for every one in this world, inside India or outside India; and at the same time whose grand brilliant intellect would conceive of such noble thoughts as would harmonise all conflicting sects, not only in India but outside of India, and bring a marvellous harmony, the universal religion of head and heart into existence; such a man was born, and I had the good fortune to sit under his feet for years. The time was ripe, it was necessary that such a man should be born, and he came, and the most wonderful part of it was that his life-work was just near a city which was full of Western thoughts, which had run mad after these occidental ideas, a city which had become more Europeanized than any other city in India. There he was born, without any book-learning whatsoever; with his great intellect never could he write his own name, but everybody, the most brilliant graduates of our university, found in him an intellectual giant. That was a strange man. It is a long, long story, and I have no time to tell anything about him to-night. I had better stop, only mentioning the great Sri Ramakrishna, the fulfilment of the Indian sages, the sage for the time, one whose teaching is just now, in the present time, most beneficial,"

If now in the light of these facts regarding the state of Hindu Society before the advent of Sri Ramakrishna, the Mission which he had to fulfill, and the ways which he adopted to do it, we consider the nature of the work the Coming Man will have before him, and the lines he would probably choose to do it we hope we shall not be very wide of our mark. Sri Ramakrishna's Mission, stated in a few words, was the vindication of the spiritual nature of man and the demonstration of the utter dependency of so-called

matter to spirit. And as there is no differentiation or division in the spirit,—the world of duality and variety beginning from the plane of intellect,—the lines he adopted to secure his end were ever to find out the points of unification and harmony existing between different sects and forms of belief, overlooking everything, however important, which tended towards difference and discord. This, then, is clearly the line of thought and work which, (supposing the ideal to remain constant), will most approach and coincide with that which the Coming Man will adopt, for the Coming Man comes only to fulfill what is begun,—probably by himself in another garb.

All inspired scriptures expect the Coming Man. The Christian Bible does it:—

For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory and in his Father's and of the holy angels.—Luke, IX, 26.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts, I, 11.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.—Rev., I, 7.

I saw in the night visions and behold, one like the Son of Man came with clouds of heaven and came to the ancient of days and they brought him near before him —Daniel, VII, 13.

According to the Buddhists, there is another Buddha coming, the Maitreya Buddha, and he will be born in Benares.

The Hindu Shastras are particular about it. In the words of Jayadeva,

मुं छे निबह निधने कलयसि करवालं धूमकेतु मित्र किमपि करालं
केशव धृत कल्की शरीरं जय जगदीश हरे ॥

He is represented as coming with a flaming sword in hand terrible like a comet, to destroy the barbarous hordes or Mlechhas. But this yields no meaning at all if taken literally, or about as much meaning as the Biblical prophecy about Christ coming with clouds!

Barbarity or Mlechha-hood and civilization consisting in ignorance and knowledge, we cannot understand or believe in the destruction of "the barbarous hordes" except by the act of destroying barbarity or ignorance. And what greater ignorance could there be than the ignorance about one's own self or one's own identity? In short we understand the above prophecy of the Hindu Shastras to mean that the business of the Tenth Avatara will be to impart self-knowledge to all,—the consummation of the work that has begun,—to bring home the knowledge to the heart of the highest as well as of the lowest,—that man as well as every thing in the universe are manifestations of the infinite and absolute spirit, and as such live, move and have their being in the infinite and absolute spirit, and it is sheer ignorance and degradation deliberate and determined to *recognize* matter and its innumerable hateful claims.

Once the direction of the line of progress is understood, once the note of harmony struck by Sri Ramakrishna is recognised to be the keynote of the music which is growing up every moment, and expanding in mightier and mightier waves all over the world, the duty of every individual in regard to himself and the world becomes settled. The Past is dead; it can be revived and fused into the Future by the Present alone. Harmony and not discord, unity and not division, co-operation and not antagonism, love and not hatred are the rules of the day. Let him who wants to keep abreast with the time take heed of this and regulate his thoughts, words and deeds accordingly.

* * *

Sincerity, what is it but a divorce from earth and earthly feelings? The sun which shines upon the earth, and seems to touch it, doesn't touch the earth at all. So the man who is free of earth is the only one that can maintain the great truths of existence, not by an ill-natured talking for ever about truth, but it is he who does the truth.—Carlyle.

WHAT IS THE NEW PANTHEISM ?*

[It is only the immanence of God in all nature, evolving, involving and embracing all that is, so that we are truly the begotten children of God]

Talking with a member of the clerical profession two or three years ago, he suddenly confronted me with this poser: "This line of thought and feeling of yours is very interesting and very impressive, but is it not pantheistic?" My rejoinder, purely spontaneous, ran in this wise: "Before I undertake to answer your question, I want to ask you two questions: [1] Just, what do you mean by the term pantheism? [2] Suppose it is pantheistic, what of it, anyway?"

This incident was recalled when the assignment of subjects reached me; and, as my friend did not attempt to bring to light the objectionable features supposed to lurk in and about the term in question, very naturally, when I set about the task of writing this paper, my first thought was: If there is a new pantheism how is it related to the old or to the older forms of pantheism? So it comes about that I have to try, at least, to answer my own question.

This is an age of new doxies and isms, of all sorts and kinds. It means, I suppose, that new knowledge of the universe, of its laws and processes of development, necessitate modifications of formerly held opinions in the whole realm of philosophies and theologies. It does not mean that any form or system of theology or of philosophy that has ever been projected into the thinking world was wholly void of truth; but rather that all isms, of whatever kind, possess some elements or germs of truth. Otherwise they would not have existed as isms at all.

It is natural, therefore, that there should spring up a new pantheism as the resultant of this progressive age. Very few, if any, of the old bottles are to-day quite large enough to contain all the new wine available. All of the old systems of thought seem to be in the docks undergoing enlargement. The day has, perhaps hardly come for the adequate and proper christening ceremony. The world is still far more generally engaged in producing wine than in bottle-making; and it is still less concerned about the labels which any one may choose to place upon the bottles.

If, however, an interest in the matter should lead us to search for an exact definition of the word pantheism as used in the past we shall find that the law of ruling ideas is no new phenomenon in Nature. We shall find that there has been a long succession of varying conceptions which might have been well called the new

* A paper by Dr C. T. Stockwell, read before a Club in Springfield.

pantheism,—new at different points in the past whenever the enlarged conception of the facts of the universe, or of doctrinal necessity, demanded an expanded explanatory form. The same thing, however, is true in regard to the entire list of isms. There are no fixed definitions to be found anywhere. The operations of the mind depend upon the facts which are presented to it. It is futile, therefore, to hope, if we would or could, for fixed definitions until we can succeed in closing the flood-gates of discovery.

The facts also with which the mind has to deal are not to-day what they were yesterday; and they will not be the same to-morrow that they are to-day. In short, the only fixed fact we know anything about is the fact that there are no fixed facts. Everything in the universe is subject to the law of ceaseless change. Why, then, should we expect to find, in the realm of definitions, an explanation large and comprehensive enough to encompass the human consciousness; or for that matter, the consciousness of a single human soul?

It is interesting, however, to look back along the line of what may, in a way, be called the natural history of pantheism, or of the various shades of faith for which this word has been made to stand. I shall not tax your patience inexcusably, I hope, by asking you to refresh your memories by a brief backward look along the line of development of the pantheistic conception.

Pan was the god of Grecian mythology, and is represented in books of reference as “the god of shepherds, guardian of bees, a patron of fishing and hunting. He is usually represented as having the head and trunk of a man, with the legs, horns and tail of a goat, and as playing on the shepherd’s pipe, which he is said to have invented.” This picture of the god Pan will not appear inviting to any one who fails to catch the idea for which it stands as a symbol. May we not suppose that the shepherds, by virtue of their calling, from generation to generation, had become the most sensitive of all classes of people to that all-pervading something which we term the spirit of Nature? It may fairly be supposed, I think, that the shepherds represented, as a class, a larger element of the poetic than that of any other class of their fellows. The poetic sense had, in them, by their close and constant contact with Nature, been eminently developed. If now we should couple with this poetic sense their daily observation of what may be called the vital principle in Nature, or Nature’s common vitality, we shall have material in abundance out of which would naturally come the picture of the god Pan, “which was merely their way of expressing that kinship between all things wherein the one universal life manifests itself—the brotherhood of plants and flowers and beasts and

birds," etc. And it seems reasonable to assume that this is the adequate germ out of which has come the modern conception of the brotherhood of ourselves not only with the lower forms of life, but with Nature in its fulness and completeness,—a sort of identity wherein man and Nature meet and mingle in a common world-soul. Having once really felt the touch of this spirit, we may then ask, with Byron:—

"Are the mountains, waves and stars a part of me and of my soul, as I of them?" This may be considered as being more animistic than pantheistic; but pantheism, in its purer form is practically identical with animism. Taylor in his "Primitive Culture," regards animism as the groundwork of the philosophy of religion. And Huxley says: "Here is the doctrine.....into which the animism of primitive men ran in Greece in full force." It is in accord also with "the Platonic and Pythagorean belief that all the movements and forces of the world are the result of a world-soul, or anima mundi." In fact, the conception of Pan grew to be that of the Essential Deity—the soul of all that is. In a degenerate form, Pan was regarded in the light of personified forms of various aspects of Nature, such as "the god of hills, mountains, woods, trees, flocks, herds," etc., to an indefinite extent. This form, however, is what is now termed "obsolete pantheism—the worship of all gods"—practically polytheism.

In "primitive pantheism," which is explained as "the worship of Nature in personified objects and powers of Nature," an advance seems to have been made over what is classed as "obsolete pantheism," in that the emphasis of the conception, or worship, rested upon the powers and forces of Nature, rather than on special personified objects. And right here one distinction, at least, may be pointed out which characterizes the new pantheism as related to the primitive. The new pantheism recognizes the unity, the organic unity, of Nature, and therefore gives to Nature, or the universe, as a whole, a form of personality, or, at least, of the elements of personality. We speak of the indwelling spirit of Nature—and what real lover of Nature, in all the world, is there who does not feel the presence of such a spirit?—without stopping to think that the presence of this all-pervading spirit, in and of itself, implies the existence of that which, at least, is not less than personality as we understand the term.

Coming now to later times, that which is classed as "modern poetic or esthetic pantheism" is briefly and comprehensively defined as "the worship of Nature for itself or its beauty!"

(To be continued)